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It is interesting to read in Mr. Pick's book in the so-called "Preaching of Peter," considered authentic by Clemens Alexandrinus, and already made use of by Aristides in his apology to Hadrian according to Hennecke, (*Neutestamentliche Apokryphen*), that Jesus commanded his Apostles not to depart from Jerusalem for twelve years and that according to the Codex Askew.: "Jesus, after his ascension descended again to earth and for eleven years, instructing his disciples, etc." From this we see that the great discrepancies already existing in the canonical gospels concerning the resurrection of Jesus and the time of his sojourn with his disciples till his ascension, became more widened yet in apocryphal literature. This reminds me of the early epistle of Barnabas, which makes Jesus ascend the same day on which he arose from the grave, while according to Harnack some ancient Christian writers place 18 months between the resurrection and ascension.

Important in the appendix are the remains of the so-called Revelation of Peter, which, according to the Canon Muratori (end of the second century) were received in the Church with the canonical Apocalypse of John, as giving a horrible imagery of hell and its torments developed beyond the already strong colors of the canonical writings in this respect. We beg to differ though from the statement on p. 118 and think that the apocalypse of Peter stands in close connection with the fearful descriptions of hell in the pre-Christian Judaic Book of Enoch, based on earlier Oriental descriptions of hell from which very probably also the Orphic-Pythagorean Hades-books of the Greeks have descended.

While looking up a reference to Eusebius on p. 96 I noticed an error. Instead of Hist. Eccl. V, 18, 14 it should read V, 21, 14.

A. KAMPMEIER.

MODERN CLASSICAL PHILOSOPHERS. Selections Illustrating Modern Philosophy from Bruno to Spencer. Compiled by *Benjamin Rand, Ph. D.* Boston: Houghton, Mifflin, 1908. Pp. 740.

This book is practically a history of philosophy, but the attempt has been made to apply to the realm of philosophy the case system which is so successful in the teaching of law. That is to say, instead of giving a resumé of the different systems it gives carefully edited selections from the original works or translations of them. It is a valuable work, well executed, and provides the general reader with a volume from which he may readily discover the content and method of the great philosophical masters of the modern period. "Beginning with Bruno, the philosophical martyr, the dialogue which appears in this work is one in which the author describes the unity and divine immanence in all things in the universe, thereby anticipating the doctrine of Spinoza. From Bacon has been selected an account of 'the idols' or false notions which hinder men from a right pursuit of scientific research, and of the theory of induction by which they may advance in a true interpretation of nature. The passages from Hobbes contain his doctrine of the natural state of man as one of war, and of the necessity of 'that great Leviathan,' whereby peace and order may be established in the political commonwealth. Of Descartes, a part of the 'Discourse on Method' is printed first, since it contains

his intellectual autobiography and his peculiar principles of method for the attainment of truth; a transition is then made to his 'Meditations on First Philosophy,' to set forth the application of his method of doubt to the discovery of absolute certainty, and also his attempt to demonstrate the existence of God. From 'The Ethics' of Spinoza are given the doctrines of his one eternal substance as the immanent cause of the universe, of his three kinds of cognition, and of his intellectual love of God. The 'Monadology' of Leibnitz is reproduced in full."

Thus in his preface the editor enumerates what parts he has utilized, passing on further to mention chronologically Locke, Berkeley, Hume, Condillac, Kant, Fichte, Hegel, Schopenhauer, Comte, Mill and Spencer.

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CONCEPTS OF MONISM. By *A. Worsley*. London: T. Fisher Unwin, 1907. Pp. 356, Price 21s.

This book is not quite what it seems. The Author understands by monism a philosophy which claims "that there can be but One Source from which spring all things, both real and imagined (p. ix). Thought is mainly shaped by a study of Brahman monism which he mainly derives from the translations and commentaries of Max Müller. He prefers to discuss these Chinese exponents of monism for the reason that they are little known in England. He says (p. viii) :

"I deal at some length with the Idealistic Philosophies of India, because they seem to rest upon an almost unassailable basis; and also because the importance of these systems has not generally received due recognition from British authors. On the other hand, the Idealist systems of southern Europe are so well known to our philosophers that no possible benefit could accrue from restating them.

"On the Empirical side, the modern Monistic system, so ably expounded by Haeckel, has absorbed every argument that has been deduced from Subjective Knowledge, so that it is unnecessary to controvert those systems which he has irrevocably overthrown."

Haeckel's ideas are scattered over the book, without however modernizing the author's love of the Orient to any extent. He works into his system some views of Renan, Ostwald, Hume, Schopenhauer, Berkeley, Du Bois-Reymond and others who somehow or other are sympathetic to him, and the idealistic monism of the Brahman philosophy is enriched by a study of Lao-Tze and Confucius. Upon this foundation our author builds his philosophy with a considerable breadth of mind which as is well known is quite in keeping with his authorities. The work which Vignana Bhikshu did for the old orthodox Brahman philosophies Mr. Worsley has attempted to do for philosophy as a whole. He says :

"If Vignana Bhikshu could discern an underlying unity in all the orthodox Brahmanic philosophies, is it not given to us to discern the unity of all philosophy? I say that it is. That although no system has reached the Truth, the Absolute, yet that every philosophy has had some vision of That One. Some have seen more than others; some have seen much, but indistinctly, others have seen little, but clearly. In some cases what was clearly seen by earlier